Moreover, whereas there was a great controversy amongst the^ancient philosophers before Plato's time,[a] between such as held all things to flow (as namely Heraclitas and Cratylus), and others, who asserted that some things did stand, and that there was *aiclvnrog oveiq,* a certain immutable nature—to wit, an eternal mind, together with eternal and imqautable truths (amongst which were Parraenides and Melissus); the former of these were all Corporealists (this being the very reason why they made all things to flow, because they supposed all to be body), though these were not, therefore, all of them Atheists. But the latter were all both Incorporealists and Theists; for whosoever holds incorporeal substance, must needs, according to reason, also assert a Deity.

An4 although we did not before particularly mention Parmemdes amongst the Atomica!'philosophers, yet we conceive it to be manifest from hence, that he was one of that tribe, because he was an eminent assertor of that principle, ou'Sb

loire *.yivfBcn ovre ^QsipsBai TOJV* oVr6M>, that
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tity is -either made* or- destroyed, generated or corrupted.—Which we shall afterwards plainly shew, to be the grand fundamental principle of the Atomical philosophy.

xxiv, But whereas we did evidently prove before, that Empedocles was an Atomical physiolo-ger, it may, notwithstanding, with some colour of probability, be doubted, whether he were not au Atheist, or at least a Corporealist, because Aristotle accuses him of these following things. First,[b] of making knowledge to be sense, which is, in-

[a] Vide Platen..in Theaeteto, p. 130, 131.
[b] Aristot* de Anima, lib. iii. cap. iii, p. 45. foin. ii. oper.